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# The Bombay Guardian.

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## WEEKLY REVIEW.

—A BIRMINGHAM paper draws attention to a rather singular notice of a prayer-meeting in Leamington:

"A special prayer meeting will be held at the Public Hall on Saturday, at half-past eleven o'clock, to entreat the Lord to give us a man of his own choosing for the pastor of St. Paul's; such a man we believe the Rev. H. Linton, of Birkenhead, to be."

It is probably a not uncommon thing for people to pray for light when there is a foregone conclusion in their mind as to the light needed. So Jeremiah was asked by the Jews remaining in Judea after the deportation of the rest to Babylon, to ascertain for them the mind of God as to what they should do,—go down to Egypt or remain where they were. But the sequel shows that they had already made up their mind to go to Egypt, and what they wanted was a divine sanction for their proposal. When the answer came that they must not think of going to Egypt, and that God would punish them if they did, they got very angry and scouted the message, denying that it was from God. Something akin to this was Balaam's asking the Lord a second time whether he should go with the envoys of Balak, the Lord having distinctly made known his disapproval; the splendid presents disturbed the balance of Balaam's mind. Sometimes young people allow their affections to get engaged, and the mind then busies itself in plans for happiness, which they bring to God and ask him to bless; not considering that they have already reared one of the greatest barriers against the recognition of God's will, by allowing their own hearts to get absorbed in the pleasing prospect that seems to open before them. A thousand illustrations of this error might be found in every day-life; and the prayers that are violated by a forgone election of the heart, are legion upon legion. It may be that the Rev. H. Linton was the very man for Leamigton, but it would have been more satisfactory, if the persuasion that he was the right man, had come to the suppliants after the prayer-meeting, instead of before it.

—THE Lunacy Commissioners' Report for 1876 shows that by far the highest proportion of those who are affected with lunacy, is found in the army. Out of 10,000 thirty one; though the average for the commmunity at large is only 6 per 10,000 annually. There must be a cause for this. We are inclined to attribute it to the want of occupation during many hours of every day, to the want of female society, and to the daily drams.

—A FRIEND in Amednuggur says:

"We saw both those meteors that have attracted so much notice. On Monday evening, Nov. 26th, the meteor seemed to be moving in a S. E. direction. That of the 27th was much the grander of the two. It burned with a brilliant blue light, and lighted up the atmosphere around it. It was moving in a northern direction, with a slight tendency to the East when we saw it. It seemed quite near the earth at its brightest, and we heard very distinctly the noise it made. It was just like the whish-sh-sh a rocket makes in the air. Many saw this meteor here."

We are much obliged to our correspondent for this information. At the same time, we wish he had stated *in what quarter of the sky* it appeared. Was it in the West? If so, then we have it well localized; for at Nassick it was seen in the East.

—THE special services conducted by the Rev. W. B. Osborn in Falkland Road Hall this week have been attended with a great amount of blessing. There has been a revival in the strict sense of the word, viz. a quickening of Christians. We do not know when we have witnessed such a powerful, simultaneous and earnest consecration of themselves to the service of Christ, on the part of Christians, as in these meetings. In a word there has been a marked baptism of the Spirit, the fruit of which will, we trust, manifest itself more and more. A number have been converted. These meetings would naturally go on, but as the Rev. Mr. Pym has arrived in Bombay and will, we believe, conduct special services the coming week, it is thought better to make no appointments that would interfere with these. We may mention that the Rev. Mr. Osborn will preach in Dean Lane Hall to-morrow, 11 a. m. and 6 p. m.

—A VERY scandalous case of oppression in the Bellary districts, said to be one of many, has come to light, and the Madras Government have very promptly taken measures to secure redress. Perhaps we should not have heard of it, if one of the victims, an old man, had not died in prison. One of the famine officers sent from Bengal is the party who has been acting so arbitrarily and cruelly. Perhaps some light may be reflected back on Bengal itself, by these disclosures, for we suppose the officers charged with arbitrary procedure, are not acting very differently from what they have been accustomed to. May we infer that the Bengal ryot is more compliant and long-suffering than the Madras cultivator, and less acquainted with his legal rights? Lieut. Wilson, the officer referred to, seems to have fancied that a magistrate in the Mofussil is beyond the limits of responsibility altogether. Among his exuberances of autocracy was the sentencing of two native merchants to six months' imprisonment and a fine of Rs. 200 for *charging discount on a currency note they were asked to change*, a course almost universally practised.

—WE have been favoured with the *Vedartayatna* or Attempt to interpret the Vedas, No. 18 for September.

—THE Rev. C. M. Pym will address the Young Men's Christian Association in their rooms (Tract Society's building) this (Saturday) evening, at 8 o'clock. All young men (members or not) are cordially invited.

The Bombay Guardian.

SATURDAY, DECEMBER 15, 1877.

## DAVID, KING AND PSALMIST.

WE have been asked to say something about the imprecatory psalms, or about those portions of the psalms in which God is asked to put forth his power against the wicked.

David, by whom most of the Psalms were written, was the King of Israel. But Israel was really a theocracy. According to the constitution which God had given to the nation, the Head of the state was God himself, and all authority was subordinated to his. David was King by the appointment of God, and governed the country in the name of God, with a sense of his responsibility to God. The excellence of a Government in this world, is determined not only by the excellence of the laws, but by the cost of transgression. In most modern states the laws are fitted to promote the welfare of the people, if obeyed; but the power to secure this obedience, is very inadequate. There are many ways in which laws can be broken with impunity, and the sagacity of lawmakers and rulers is tasked to the utmost to cope with the sagacity of those who are minded to break the law. For many years before David came to the throne, the country had been in a very unsettled state; there was a great deal of lawlessness and violence. Some of the heathen descendents of the ancient Canaanites were still in the land, even as the Indians of N. America continued to dwell in the settled states after the English had introduced the forms of civil government; and as the Indians were long a terror to the English colonists, so these Canaanites with the help of neighbouring Philistines, continued to harass the law-abiding citizens and hinder the establishment of a more settled condition of things. There had been a long civil war; not that David made war upon Saul, for he refused to do so; but Saul was jealous of David and sought his destruction; and wars with neighbouring powers, were frequent, both under the rule of Saul and of David. There were men of great stature and great prowess in the land, and many of these had a following of turbulent spirits, to whom nothing would be more distasteful than the quiet occupations of peaceful times when men earn their living by the sweat of their brow. The haughty spirits who had taken part in the numerous campagins by which the power of Israel had been so greatly extended, would be slow to fall into the dull routine of ordinary life. David did his utmost to secure the observance of the laws, but was often baffled by the rivalries and jealousies of his chief men.

David realized his dependence on God for all things, and recognized the hand of God in all his achievements and successes. To this we owe the numerous psalms in which he seeks to give God the glory of all that he has been able to accomplish. He would naturally be drawn to men of a similar spirit, and would gladly avail himself of their aid in governing the people. But among the Israelites of that day, (as in Christian nations of the present day) there were many who disliked spiritual religion, and who would be very unwilling to see the principles of piety leavening the community. We can easily imagine the way in which they would speak of David's zeal for religion, and how naturally they would club together to oppose the spread of his ideas.

Well, this was the state of matters. A multitude of turbulent spirits, many of whom had been brought up in the school of Saul, and who could remember the time when they looked upon the stripling David with contempt; others had fought under the banners of David for years and had an exorbitant estimate of the services they had rendered him, and would not be easily satisfied with such rewards as he thought fit to bestow upon him. Add to these the Canaanites and Philistines, and those who had taken to brigandage during the civil wars, and it will be seen that it required more wisdom and skill and power than David possessed in himself, to govern the country. And he consequently made the Lord his refuge, and besought of him to aid in the subjugation and extirpation of the law-less men who were threatening to prove so great a curse in the country. Some of these were directly opposing the government; some were secretly endeavouring to destroy the confidence of the people in it; some were spoiling and opressing the poor; and this, notwith-

standing the utmost endeavours of the government to secure the interests of all. David therefore besought the Lord to put forth his power against these enemies, and rebuke them in his hot displeasure, and make it evident that He was with King David in his attempts to govern the nation righteously. As in the Gospels we find our Lord continually confronted by the priests and scribes and Pharisees, so in the Psalms we find every where the indications of the opposition that David had to encounter at the hands of discontented, scheming and law-less men. But David was a civil ruler, administering the Government of the country with the aid of a police, an army, courts of justice, etc., while Christ refused to be made a king, and would not interfere with the civil Government of the country.

Now let our readers go carefully through the 35th psalm, and they will see how it verifies the representations we have made. In 59: 11 etc. we read:

"Scatter them by thy power, and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them even be taken in their pride; and for cursing and lying which they speak. Consume them in wrath, consume them that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth."

One of the strongest and most elaborate of these supplications for the chastisement of sinners, is in the 109th Psalm. The character of the party upon whom these evils are invoked, is set forth in the following words:

"He remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart."

Here was somebody in an influential position, availing himself of this to oppress and grind the poor. The Psalm was evidently written before David was confimed in the government, and when wicked and covetous men were trampling upon the rights of their fellows, and laughing at all attempts to reach them by force of law. In behalf of those who were suffering from these oppressions and extortions, David, not able under the circumstances to succour them otherwise, invokes the judgment of God upon the oppressor. It was the will of God that he should offer these prayers, and we have no reason to doubt that they were answered, to the great joy of the poor and needy. Further on in the Psalm, David says:

"Help me, O Lord my God; O save me according to thy mercy: that they may know that this is thy hand; that thou, Lord, hast done it. Let them curse, but bless thou; when they arise, let them be ashamed; but let thy servant rejoice."

This shows that what the Psalmist sought was such a display of divine judgment as would tend to exhibit men in their true characters, and be a rebuke to the wicked, and and an encouragement to the good.

In the days of the Mutiny, Christians found that to pray for the Government, to pray for the peace of the country, to pray for the deliverance of those that were in peril, was virtually to pray for the overthrow and destruction of those who were doing their utmost to exterminate the Europeans in the land; and in those days Christians found, to their surprise, that they could offer up in sincerity and piety the very prayers of the Psalmist which had previously seemed to them to breathe a questionable spirit. They were simply asking God to show himself strong in behalf of these who were contending for the right and the true.

David himself was remarkable for magnanimity. There is nothing finer in all history than the acts of generosity shown by him to those who were seeking his life, and his scorn for those who fancied they were serving him a good turn by taking the lives of his enemies.

## NEITHER SCRIP NOR PURSE.

At a meeting of Scottish Episcopalians, the Rev. Nehemiah Goreh said that "the high living" of European missionaries had an unhappy effect upon the Natives of the country, and that unless there was a thorough and radical change in the relations of European missionaries and Natives there could not be very bright prospects for the evangelization of this country. The *Indian Chritian Herald* quoted these remarks and said that "a searching examination in regard to the existing machinery and institutions for the conversion of India, was greatly needed." The Rev. Dr. Scott of Bareilly then addressed a letter to the *Herald* asking that the latter should institute this examination. Says Dr. Scott:

"I have been reading your Paper ever since it was started simply to get light from my Brethren of India on the grave question of the successful evangelization of this land. I often get useful hints and am still trying to be a patient learner—convinced that all European Missionaries can do is to inaugurate the work, and that ultimate triumph depends on indigenous spontaneous plans and effort. At the same time successful *inauguration* of the work is of vast importance, and as *one* European Missionary I sit down at your feet, my Brother, to learn all you can tell me on this great problem. I am sure there is much to learn. I am in doubt about some things in our *mode* of life and *methods* of work in India. Do tell us how our "high living" can be brought low and we keep strong and well and be useful to high and low. Tell us in what way we can "change" our "relations" to the Natives of India for something better. Woe to the Missionary European or Native who is not ready to *be* all and *do* all and *suffer* all that may be most effective for the salvation of India."

In response, the I. C. H. says:

"In coming out to India as a preacher of a new religion the European Missionary should bear in mind that he comes to a people intensely religious, whose ideal of a religious teacher is no other than that of the ascetic who has altogether renounced the world with all its cares and creature-comforts and devoted himself entirely to the contemplation of God. This ideal may be right or wrong, but that such is the ideal of the Hindoos none will probably dispute. To produce an impression therefore in the Hindoo mind, it is incumbent upon the Messenger of Christ, be he a European or Native, to come up to this ideal so far as it is consistent with the tenets of his holy faith. It is of the utmost importance that he should be satisfied with the bare necessaries of life, manifesting at the same time perfect indifference for the pleasures and comforts of this world. With St. Paul he should be able to say, "having food and raiment, lets therewith be content." He should be dead to the world and manifest this deadness by his daily life and conversation. These are not, it is true, new truths but in these materialistic days they are utterly neglected. Whenever a European Missionary tries to practise them he is decried as a mad man, while the mode of living which passes, as most acceptable and proper differs not, at least, in the eye of the heathen, materially from that of any worldly man."

The *Indian Chr. Herald* adds:

"It is not denied that European Missionaries cannot live like their native brethren nor is it necessary that they should do so, but what some Missionaries do actually practice may in fairness be expected from most, if not all, of them. The writer of the above remarks happens to know a European Missionary who for several years lived in a house intended for a Kitchen and who never went on a preaching tour except in a country boat. Did he on this account lose his health or strength? No, nothing of the kind. Do Roman Catholic Missionaries lose their health or strength although they do not live in such style as their Protestant brethren do? Man is not only a creature of circumstance, but he can accommodate himself to almost every circumstance in life."

Our own ideas do not travel exactly in the same path with those of our Calcutta brother. If missionaries take the Indian faquir for their model, they will only tend to confirm Hindoos in the idea that they have just conceptions of what constitutes the true religious life. There is much that is essentially false in these conceptions. The Hindoo saint or "sadoo" is an exceptional person, leading an exceptional kind of life, and he is far from dreaming or teaching that people generally should live as he does. He would not have it so, for it would take away from the special distinction that he so highly values. He takes himself away from the sphere of ordinary earthly duties, laying down, in fact, a great many more obligations than he takes up, putting away the comforts of life that he may have religious merit, and expecting to be supported by men because of this merit. He is not generally a teacher; teachers are a different class. He practises austerity or professes to do so, that he may have the special favour of the Gods, and be entitled to the wondering homage of men. Now just so far as the Christian accommodates himself to this standard, he is encouraging Hindoos to believe that they are essentially right in their religious ideas, and that the Gospel, which does not call for an order of religious mendicants, is wrong.

The duty of the Christian missionary is to be conformed to the precepts and the example of Christ. But then we are too apt to take for granted that a great many things in our habits and manner of life are according to the mind of Christ. The more completely we embody the principle of faith so as to make it visible to those we address, the more easy it will be for them to understand what the Gospel means by the all sufficiency of Christ. It seems to us that our Lord's instructions to his disciples, when sending them forth to preach the Gospel, contemplate this very thing; viz. the most palpable demonstration of the fact that they have forsaken all for Christ and are happy in him, apart from the things that men generally attach so much importance to. The style in which the missionary lives is generally the style in which he has been accustomed to live; but to the mass of the people of this country, it will appear almost princely, and awaken in them feelings of worldly cupidity. The missionary may have really made sacrifices greater than they can conceive of, yet it will not seem so to them. The life of the missionary may very successfully embody the purity, the gentleness, the placidity, the patience, the charity, the prayerfulness of the Gospel; yet will it appear to them that there is more of worldliness than of self-denial in it. And what we say applies to those who preach the Gospel among the poor at home. It is difficult for the labouring and the destitute classes in England to understand the power which the Gospel has upon the lives of those who preach to them, when the latter are compassed about by so many worldly comforts that they are strangers to.

We believe that the great majority of missionaries are fully persuaded in their own minds that they are right in living as they do; and really believe that it would be a degrading of the Gospel for them to put away their salary and adopt the life of an ordinary operative. To many of them it would seem like acting a part or pursuing a disingennous course. We believe that the Master himself will show us clearly his will in the matter, *if our minds are free from the influence of preconceived opinions and foregone conclusions.* Perhaps with some the greatest trial would be to go contrary to the opinions of their brethren in the matter. Here every thing depends upon the single eye.

We shall be quite willing to publish any well-considered views on the subject.

The Rev. Mr. Goreh is now returning to this country, and we suppose he will be careful to embody in his own life the ideas expressed by him regarding the unworldly and simple life of the missionary. *

## THE RELIGION OF HABIT.

THERE is reason to fear that, with a great many Christians, religious habit takes the place of religious life. The law of habit is a very beneficent law, in our nature, when arrayed on the side of what is good, and there is no reason why the Christian should not get the full benefit of it. Many duties which seemed beyond our strength, were found to be quite practicable when we addressed ourselves to them, in reliance on Christ, and what difficulty still lingered about them was taken quite away when frequent practice gave us the aid of the law of habit. But the law of habit

* Just as we laid down the pen, after writing this article, we received a letter from an Am. missionary in the interior who has been about a year in the country, regretting that he must discontinue the *B. Guardian*. He says: "I receive only about 18 rupees per month. After paying 12 rupees for my board and 2 for my servant I have but little left for other expenses. I love the Guardian, etc." He adds: "I am as happy as a prince." Of course we shall continue to send him the *Guardian*.

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was never intended to take away the need of a daily inspiration. All our springs are in Christ. We live by the faith of the Son of God. We have life as we abide in him, and in order that we may abide in him, we must feel the necessity of a daily inspiration, a daily communication from the Source. "Without me ye can do nothing." But there is a tendency to slide into a religious groove, made for us by habit. We are accustomed to read the word, we are accustomed to pray, we are accustomed to attend meetings, to mingle in Christian society, to eschew this and that indulgence, to conduct ourselves religiously, and the force of habit wonderfully facilitates the doing of these things, so that what was once difficult, now scarcely needs to be thought of: well, just here is the snare. To do them simply through the force of habit, is mere mechanism and not religion; the form without the power. All the time we appear well to those we are walking with: they take for granted, and encourage us to take for granted, that all is right. But in such a way of living, "the law of the Spirit of life" is not present. We are not living by the faith of the Son of God, for that is a faith in present exercise, but by the faith of something we have received or acquired or learned. We are living under the power of a past impulse. Let some unlooked for temptation suddenly present itself to one in such a groove, and he will find himself without the power to resist it. And many do fall, from just such causes. The law of the Spirit of *life in Christ Jesus* teaches us that we are daily and hourly dependent on him for the grace that is daily and hourly requisite. In Paul's Epistles addressed to those who had long been acquainted with the way of life, we find continually renewed exhortations to put on Christ, to put on the new man, to put on the whole armour of God, to put off the works of the flesh, to come out from the world and be separate, to crucify the flesh and the affections thereof, to walk in the Spirit, to be holy in all manners of conversation, to believe, to resist evil; exhortations which some might think specially appropriate to the beginning of the Christian life. But the true conception of the matter seems to be that we are daily and momently to be choosing the good and rejecting the evil; constantly, all the way along, we are to be surrendering ourselves to Christ, repudiating the flesh and its affections, putting on the whole armour of God. The Ephesians saints were Christians of no mean type, sealed with the Holy Spirit of promise: Paul ceased not to give thanks, because of their faith in the Lord Jesus and love to all the saints, and he prays that they may be filled with all the fulness of God; yet he bids them put off the old man, put away lying, not be drunk with wine, and in fact goes through the whole catalogue of the fruit of man's depraved nature, and exhorts them to put on all that belongs to the new man and take unto them the whole armour of God. And he would have doubtless considered similar exhortations addressed to himself appropriate, though he could say 'I have lived in all good conscience before God unto this day." The point is here: past victories are not necessarily present victories. A past abnegation of sin is good for the present, only as the heart now repudiates it and looks to Christ to be kept from it. A past putting on of Christ is available now, only as the heart now chooses Christ. If our past victories over ill, lead us to think that we are not so dependent on Christ as we were, we shall be in danger of finding out by sad experience our mistake, or, still more sadly, of reconciling ourselves to a form of religion without the power.

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

DEAR SIR,—I was much surprised in reading "the amusing story" of the "Catholic Examiner" mentioned in the *Guardian* of the 1st inst., as it is not at all correct. At first I may say, that the rule in our mission is to save and train children, but not to purchase them, which of course would be a great mistake. We never purchased children, but gladly accepted starving ones, whom the parents willingly made over to us. Now and then of course the parents who too suffered much from the scarcity, received a small assistance on their way. We never made a bargain, as we do not at all agree with the principle, that "where the end was to save souls, the means whatever they might be were justifiable." Such a maxim may well suit a Jesuit, but is neither biblical nor evangelical. I don't recollect that such a case, with all the details as mentioned in the "Catholic Examiner" ever took place, but kindly allow me to state another case somewhat similar to that referred to: One day Mahomedans brought two boys to our Bungalow to sell them. After telling them that we did not buy children, they went away, but came again the next morning imploring us to take up their starving children in our orphanage. We did so giving the poor parents one rupee for their own support; but a few days afterwards the same people came again in company with a crying man, who was the true father of one of the boys and the younger brother of the man who had made them over to us. On their request to get the children back we delivered them, but what happened two months afterwards? the very same boys gladly returned to our Orphanage, stating that their parents were dead.

During the whole of this heavy famine, it was our principal intention to rescue poor and starving people from perishing, but not to make Christians by force.

Yours faithfully,
J. WELSCH.

# Epitome of News.

## SATURDAY, DECEMBER 8.

—*Times of India:* "Shortly before midday yesterday, Mr. J. Storrar, of Messrs. Storrar and Buchanan, Secretaries to the Bombay Co-operative Society, committed suicide in his office. It appears that some days since a mofussil customer sent to the Stores for a two-ounce bottle of prussic acid. As the acid is never sold in two-ounce bottles, Mr. Storrar sent to Messrs. Kemp & Co.'s for two one-ounce bottles, one of which he appears to have retained. Very shortly after his arrival in his office from his residence at Mazagon yesterday, he was observed to open the packet containing the bottle, the contents of which he drank off (a small quantity of acid was found in the bottle afterwards) as he sat at his desk. Death ensued within a quarter of an hour. Dr. McCabe was called in, but while he was writing a prescription, deceased expired. The police and the Coroner were at once communicated with, and an inquest was held in the afternoon. Mr. Storrar had been in India about two years, and his wife and family (seven in number) only recently joined him. It is understood that Mr. Storrar was very much involved in his pecuniary affairs and he has been very depressed in spirits for some time before he committed suicide. He had filed his petition in the Insolvent Court. During the period of his residence here he gained the esteem of a large number of people, and all who knew him were inexpressibly shocked when the news of his death became known. We fear that his wife and family are wholly unprovided for, but doubtless public aid will be forthcoming, for their case is deserving of the greatest sympathy. We are glad to be able to state that a subscription has already been started."

—*Hindoo Patriot:* "Happily MacGregors are now rare in tea plantations. The present planters, as a body, are very different from those who first worked the gardens in Assam. They have seen from experience that coolies are amenable to kind words, and that it is more profitable to win them over by generous and conciliatory treatment, than by a smart plying of the whip, or the stick. It is this change in the treatment of the coolies which has contributed so much to success of the tea enterprise."

—*Deccan Herald:* We hear on good authority that the Dhond and Munmar Railway will be opened as far as Ahmednagar on the 8th of January. The work is going on rapidly, and hope that the whole line will be concluded before the rains.

—At Lahore the English Protestants have had divine service for several years within the tomb of a dancing girl, whose virtue was conspicuous by its absence. The tomb is necessarily a large one, and the Chaplain has made a comfortable kind of place of worship out of it. The Lahoreans are, however, beginning to see that the edifice is unsuitable for the purpose to which it is applied; and a project for a new church has now been started in anticipation of the early arrival in his diocese of Bishop French.

—A correspondent of a mofussil paper, writing from Berar, relates the following circumstance:—"While out in the district the other day, I came across a snake which was beside my tent; my attention was drawn to the reptile by the barking of my terrier. Armed with a stick I proceeded to the spot, where I found the snake and five little ones about a span long, each in a small bush. I soon despatched the repulsive looking reptile, but could not find the youngsters, although I searched high and low. My curiosity was roused, and on opening the snake found, to my astonishment, the five small snakes in the mother's stomach. Now the question arises, is it the case that the young snakes take refuge when in danger in the mother's stomach? This is worth knowing."

We ourselves have been witness to a similar fact. Once, in Upper Duncan Road, approaching a snake to strike it, we saw a young one enter its mouth with great rapidity.

## MONDAY, DECEMBER 10.

—*Times of India*; Madras, 9: "Up to the end of August, 113 lakhs of rupees had been spent in famine operations in the Bellary district alone. Up to date only 25 lakhs are actually accounted for. The Madras Accountant General recommends the appointment of a Special Commision to enquire into and audit the expenditure. The Governor has sanctioned the proposal, and has aked him to recommend the members. Extensive frauds are coming to light daily. Two Famine Officers have been suspended."

—The Rev. Malcolm Ross, Senior Chaplain of the Church of Scotland on the Bombay establishment, has been allowed to retire from the service on pension.

—Government has called for a return of the average number of Christians resident in each station, the average number who attend service, and the church accommodation provided for them.

—*Bombay Gazette*; London: "I see that Mr. Forjett, late Commissioner of Police in Bombay, has written a book entitled "Our Great Danger in India." It contains some excellent writing against the Russophile policy of Mr. Gladstone and Lord Salisbury, and the work, is likely to cause some stir among Mr. Forjett's old friends. Another, and a more dilettante work is by Mr. J. Routledge (who, I believe, was a *Daily News* correspondent) on "English Rule in India." The book is rather dogmatic, but it presents some very dry Indian subjects to English readers in an attractive though superficial style."

—Same; Bellary, 9: "In November 1872, the Madras Government recognised Nursimha Davaroyloo, of Bellary, the rightful heir of Anagoondy to the Marajaship and ordered payment to him of the Government allowance drawn by his predecessor. This recognition was confirmed by the Government of India. A portion of the Anagoondy estates are situated in the Nizam's territory adjoining Sir Salar Jung's private jahageer at Copaldroog. The Government of India, through the Resident, had asked the Nizam's Government to admit Nursimha's claim, but after five years' recognition had postponed it with promises of speady settlement. This month Sir Salar Jung positively refuses to confirm the Government of India's nomination, and has forcibly seized Nursimha's seals, keys, and official papers, and has ordered his immediate departure from the Nizam's territory. The Nizam's Government has nominated a distant relation of the family of the Maharaja, and has ordered the collection of the revenue from the Anagoondy estate by the Nizam's officers."

—The Government of India proposes to open a new line of Railway from Indore, which will pass *via* Bhopal through Balsa and join with the Great Indian Peninsular Railway. It is believed that the junction will take place somewhere between Hoshungabad and Harda. The Engineer-in-Chief of the Holkar and Neemuch State Railway, has received orders to estimate the probable cost of the line, and to explore the country through which it is proposed to pass the line.

—A line from Hyderabad (Sind) to Deesa, is also proposed.

—*Overland Mail*, Nov. 16: General Sir Arthur Cotton presided over a conference of gentlemen, held on Nov. 12 at the City Terminus Hotel, to take into consideration the promotion of Irrigation Works in India.

Sir Rutherford Alcock on Nov. 12 delivered the inaugural address of the present session of the Geographical Society, and dwelt principally upon Central African exploration.

Amongst the deaths recorded this week are:—Sir Robert Brag; Lady Mary Stanley; Admiral Sir A. Slade, K.C.B.; Lieut.-Col. E. L. Ussher, Madras

Army; Col. E. T. Gloster, late 97th and 38th Regts.; Major W. S. Bold; and Capt. C. P. Lucas, late H.M.'s I.C.S.

Senor Barrios, the President of the Republic of Guatmala, had a narrow escape from being assassinated by Felix Pajes, a Roman Catholic priest at San Pedro Jocopilas. Pajes was shot dead by the president's valet, who, alarmed at the noise, came to the rescue.

The Khedive has offered the governorship of Darfur to Capt. Burton, the British Consul at Trieste.

At a meeting of the Presbytery of Haddington the resignation of the Rev. J. H. Tait, Aberlady, of his position as a minister of the Church of Scotland was accepted. Mr. Tait's reason for taking this step was that he had renounced his adherence to the doctrines set forth in the Confession of Faith "in reference to the divine decrees and some other points." Several members of Presbytery, while expressing regret at the change which had taken place in Mr. Tait's views, complimented him upon having the courage of his convictions, instead of remaining in the Church and circulating views antagonistic to her creed.

—*Lucknow Witness*: "It seems that Sunday is no longer a legal holiday in India. The English law which made it so was repealed by the supreme legislature of India a few months ago, and went out of force on the first of last October. We have seen no statement of the reasons for this act, which on the face of it appears uncalled for and likely to work harm. We are always disposed to credit our rulers with good and wise motives until the opposite is distinctly shown. Does any one know why this thing has been done, any one who will inform us?"

—Another blow at Derby Sweeps and Lotteries. This time it is the head of the army that strikes. Here is the general order: "The attention of the Commander-in-Chief in India having been drawn to the part taken by certain officers in the management of public lotteries or sweeps, His Excellency prohibits all officers for the future associating themselves with such, and directs that any breach of this order shall be considered as infringement of the provisions of paras. 436 and 444 of Bengal Army regulations."

—The *Indian Mirror's* Central India correspondent mentions the meteor of the 27th November. He says:—A very brilliant meteor was visible at 6-30 P. M., which illuminated the whole place (Indore) for a second and dazzled by the brilliancy of its light. Every one was taken by surprise at the suddenness of its appearance and its luminousness.

## Tuesday, December 11.

—*Bombay Gazette*: Some devout folk arranged for an "outing" on Sunday last, a short account of which we have been asked to publish:—"The holy feast of the Immaculate Conception was celebrated at Mount Pesur on Sunday last, where a large number of Roman Catholics assembled. The high mass was commenced at 11 a.m., and the holy sermon was preached in Marathi to the congregation in a very able and eloquent manner by a father of the Archbishop's jurisdiction. The chapel was most tastefully decorated with banners, &c., and great credit is due to Mr. Pascoal DeSouza for undertaking to defray all expenses incidental to the celebration of the feast. The band as usual played well, and amused the congregation. After the mass was over the congregation dispersed in different places to enjoy themselves. At the railway station, Mr. Hendriques amused the company by instructing the band to play a few lively airs, and he also played a sweet waltz. Half a dozen additional carriages were attached to the train to convey the congregation back to the merry shores of Bombay."

—A correspondent of the *Times*, who travelled with the English ambulance from Sofia to Plevna and returned when Osman Pasha sent the doctors away with the wounded, declares that the average number of deaths at one hospital in Plevna was 43 a day, and that the total number of wounded was 4,500; this was before the battle of Dubnick.

—*Times of India*: "The war with Jowakis has been so far very successfully localised. There seems to be no reason to apprehend now that it will spread along the border."

—Same; Oomrawati, 10: There was a heavy hailstorm yesterday. Some hailstones were the size of a hen's egg.

## Wednesday, December 12.

—The trial of J. C. Britto for the murder of Mr. Roonan, began yesterday.

"Mr. Ramchundra Narayen Khote, the only Hindoo on the jury, managed to be allowed to go home to take his meals in charge of a police officer, as it was contrary to his religion to eat cooked food, even if sent from his own house, in an hotel. He submitted the hardship would almost amount to starvation for him, and begged hard to be granted the indulgence. The Act however, was distinct that the jury should be kept together."

—Jedda.—H. B. M.'s Consul at Jedda reports, "Since addressing you last, I am pleased to inform you that His Highness the lord Sherref has settled the disputes with the Bedouin Chiefs by payment to them of the subsidies which had fallen in arrears; the road to Medina is now declared safe, and the pilgrim caravan has already left for the port. The new Governor of Jedda has arrived, and the new Governor-General of the Hedjaz is on his way to his post from Constantinople. All is quiet here."

—From Jan. 1st next, Proof sheets and Manuscripts for the Press, marked as such, may be sent by letter-post, either without covers or in covers open at the ends, at the rates prescribed for registered newspapers, provided that the contents be correctly certified on the outside under the signature in full of the sender, viz:—10 tolahs and under ½ anna; 20 tolahs and under 1 anna.

—The editor of the *Amrita Bazar Patrika* seems to have "interviewed" Sett Morarjee Gokuldas. Here is an extract: You see I do not use coal for my (mill) engines by firewood, which can be got here. I cannot give you any satisfactory reason for this, for this entails upon me a loss of several thousand rupees per annum. Yet I use firewood and do not import coals from a foreign country. The truth is I hate all foreign imports, and this is a fancy which I can never overcome, and which some of my friends think that I carry to an absurd length.

—*Deccan Herald*: "Colonel W. H. McCausland, Royal Artillery, left Poona for Trichinopoly by the Madras mail train on Monday night. Colonel McCausland takes with him the warmest wishes of a large circle of friends who regret his departure from Poona."

Colonel McCausland is one of those decided soldiers of the Lord Jesus Christ, who shed the truest lustre on the British army in India, and his departure from this Presidency is felt as a real loss.

—*Deccan Herald*: "The Rev. Mr. Pym held a meeting at the Council Hall this (Monday) morning, and will hold an Evangelistic Service in the Soldier's Prayer room at Kirkee, this evening at 6 o'clock. To-morrow Mr. Pym will preach in the Royal Artillery Camp, and on Wednesday evening in Kirkee Church at 6 o'clock. He will return to Poona on Wednesday night and will hold a prayer meeting in the Assembly Rooms on Thursday morning at 8 o'clock. As it is the military holiday, the soldiers will be able to attend. On Thursday evening, at 6 o'clock, Mr. Pym will preach in St. Mary's Church, and will leave for Bombay on Friday morning."

"We are glad to hear that a Free Church Normal School is to be established in Poona, under the superintendence of Mr. Beaumont, in connection with the Free Church of Scotland. The object of the School is to give a high class education to meet the growing wants of the Native Christian community. Special attention will be given to singing and the Piano. A lady from home is to superintend the school, with able assistants."

—Speaking of the Croydon Congress, the *Christian World* says: "There was one subject on which it was decided, outspoken, and, we fear we must say, all but unanimous. In relation to Nonconformists and their claims, the Congress had a mind of its own, and took care to let its opinions find emphatic expression. It might almost seem as though the intense feelings of High Churchmen and Evangelicals towards each other, being subjected to unnatural and unwelcome pressure, found relief in a display of vehemence against Dissenters. It mattered not that the President, as Primate of the Church, and in that capacity charged with a special responsibility for the protection of its interests, had pronounced in favour of concession, and had helped to swell, possibly had done not a little to create, the majority in the Tory House of Lords in favour of the opening of the national graveyards. The heated clerics who formed so large a proportion of the Congress no doubt believed that they understood the real interests of the Church far better than their chief, and, apparently, were rather pleased to have an opportunity of letting him know their mind as to his conduct. Canon Ryle was the first to open fire. He did not wait even for the day which was set apart for a consideration of the relations between Nonconformists and the Church, but dragged the subject into the discussion on the best means of promoting a better understanding between different parties in the Church. It was an ingenious idea, not only to divert attention from a disagreeable theme, but to bring into prominence one point on which all parties might be agreed. They might have different tastes as to the cut or colour of clerical robes, they might entertain very opposite views as to the functions of the Christian ministry, they might dispute as to the limits within which the control of the State should be confined, but they were all agreed to meet the demands of Dissenters with an unwavering "*non possumus*." It was not a very noble sentiment for a man like Canon Ryle, an Evangelical teacher and a great champion of Protestantism, to enunciate, especially in a time like this, but it touched the sympathies of the audience, who echoed back the cry of "No surrender," always so popular in clerical circles, and often so fatal to their influence. "I will (said the Canon) stand side by side with Canon Carter or Canon Farrar in defence of the creeds, in defence of the union of Church and State, ay, and defence of our churches and churchyards; but when we get beyond these to some other questions, we may differ from each other." Remembering that Canon Carter is one of the stoutest advocates of extreme High Church, and that he has asserted the authority of the priesthood and pleaded on behalf of the Confessional in the most earnest terms, this is a startling statement from such a quarter. If it means anything it means that Canon Ryle would tamper with the fundamental principles of Protestantism rather than concede religious equality.

## Thursday, December 13.

—We have been favoured with a copy of the *Indian Railway Travellers' Guide* for December, 1877 with map, published at the *Bombay Gazette* office. Price, 8 annas.

—Some idea of what the Turkish press is, may be formed from the following published in the *Bassiret*: "According to trustworthy information which we have received within these last days, Gladstone is the offspring of a certain Demitri, who, in the year 1796, was a servant to a pig dealer named Festouri, a native of the Bulgarian village Djanza, situated in the district of Kioustendil, and one of the headmen of the same. Till the sixteenth year of his age Gladstone lived with his father; whom he assisied in the performance of his service, but while he was there watching pigs he was led by his natural perversity to commit the crime of violating the daughter of the man of whom he was the pig keeper. Upon this, finding the ground of the village rather too hot for him, he passed into Servia, and while he was there in the service of another pig dealer, he succeeded in receiving from him the charge of carrying the pork of his master to England for sale. This is the way in which he cast his anchor in that country. Somehow or other he there obtained notoriety, and in order to be taken as an Englishman he changed his Bulgarian name of Grozadin to Gladstone. Subesequently his stars were in the ascendant, and he became for some time the Prime Minister of England. Gladstone is destitute of all feelings of humanity, and worships gold more than Jesus Christ. Nay, for the sake of gold, he would not recoil from utterring calumnies against the Holly Virgin. The Sublime Porte had once promised to take him in her service, at a yearly salary of fifty thousand pounds, for the purpose for her devising some plan for the improvement of her finances, but for some reason or other she subsequently withdrew the promise. This grievance, added to the perversity of his Bulgarian origin, has prompted him to publish all those infamies against the religion and the Government of Islam."

—*Deccan Herald*: "It is with extreme regret that we have to announce the untimely death, by cholera, of Khan Bahadoor Abdool Kadur, Inspector of Police, Poona District. The deceased officer had been on duty at the Alundee Fair, too this dreadful disease there, and came home to die."

—The famine is now nearly at an end in the Bellary district of the Madras Presidency; and it is estimated that in the course of next week there will only be about 10,000 persons requiring village relief, half of whom would be adults unfit for labour, and the remainder children.

—A Camp of Exercise of the G. I. P. Railway Volunteers is to be formed at Egutpoora during the Christmas week, from Monday, 24th December, to Tuesday, 1st of January.

—*Overlund Mail*; Nov. 23: The marriage of the Duke of Norfolk and Lady Flora Abney-Hastings was solemnised at the Brompton Oratory on Nov. 21.

Lord Selborne has been elected rector for St. Andrew's University by a majority of fifteen votes.

The trial of the four detectives and a solicitor, after lasting twenty days, was brought to a conclusion on Nov. 20. Meiklejohn, Druscovitch, Palmer, and Froggatt were sentenced to two years' hard labour, and Clarke was acquitted.

Amongst the deaths recorded this week are:—Bishop Morrell; Baron Hambro; The Hon. Theodore Fitz-Walter Butler; General A. Anderson, C.B., R.M.L.I.; Col. C. T. Bourchier, V.C., late Rifle

Brig.; Col. the Hon. A. Anson, V.C.; Lieut.-Col. John Morrieson; Lieut.-Col. G. Pott, late Bengal Army; Lieut.-Col. H. P. Combe, late 1st Bengal Fusiliers; Lieut.-Col. G. Skipwith, late 41st Regt.; and Mr. S. J. Becher, late Bengal C.S.

The religious world will hail with some satification the final settlement of the ritualistic dispute known as the Hatcham Case. A final decision against Mr. TOOTH has led him to retire from his church and decide to give his time to an orphanage, where little children who are without parental control will have the Rev. Mr. TOOTH for their spiritual guide and adviser, and in this matter Mr. TOOTH writes that he hopes to have the blessing of the Archbishop of CANTERBURY.

### FRIDAY DECEMBER 14.

—Deaths last week, 548.

—*Times of India*: "We regret to announce the death of Dr. Carvalho, Portuguese Vice-Consul, which occurred yesterday. He was one of the most esteemed members of the Portuguese community, and his death will cause general regret amongst its members. He was distinguished for his scientific and literary attainments."

—Same; Bellary, 13: "The appeal in the Amidal bandy case, in which a farmer, now dead, and his son were sentenced by Lieutenant Wilson to a year, and six months' rigorous imprisonment, respectively, on a charge of insulting Lieutenant Wilson's man when forcibly seizing their carts and bullocks for Lieutenant Wilson's use, was heard before the Sessions Judge to-day. The conviction was quashed, the surviving prisoner being released, the Judge condemning in strong language Lieutenant Wilson's sentence. He pitied the old man, who died before exoneration. In the currency note case, the Judge released the prisoners to-day on bail, although the records, applied for 15 days ago, are still unsupplied."

—The Str. *Indus*, with English Mails, left Aden for Bombay, yesterday, at noon.

—Dr. Blany has been appointed Chairman of the Town Council.

—*Times of India*: "We hear that Mr. Arthur Barrett, Vice-Principal of the Elphistone High School, proceeds in a day or two to Ahmedabad, to take charge of his appointment as head-master of the High School in that city. Mr. Barrett came out to Bombay in 1865, and has therefore served in his present capacity for about twelve years."

—Lieut. C. Cruse, of H. M.'s 2-11th Regt. Poona, shooting near Yerrowda jail, lost his life in a tank which he entered in pursuit of a wounded duck.

—In the case of Joaquim Britto, the case for the prosecution has ended, and the witnesses for the defence are now to be examined. The prisoner's counsel plead that he was not in his right mind.

—*Word and Work*: The Priory, Islington.—On Lord's-day, Nov. 4th, at 3-15, a special address was given by Mr. Henry Varley, jun., upon Christian manliness: "Quit you like men" (1 Cor. xvi. 13). In the evening an impressive service was held at eight o'clock, to commend in prayer to God a beloved member, Mr. Henry, who leaves these shores on the 8th for the station of Mpwapwa, in Central Africa. Many of his fellow-students from the Church Missionary College were present.

—Same; Melbourne: "The printed accounts, which are doubtless forwarded to you, just give an *outside* view of what is going on. From all quarters, privately, cases of blessing are made known to us. Here a fashionable young lady, coming clearly out of the world, leaving jewellery, and dress, and worldly society behind; and there a fast young man accepting Christ for his all. Again a dear little girl, in an ungodly circle, standing up for Jesus, delighting to read to the invalid papa the pretty hymns she has so quickly learned to love, and the precious words of Christ, rousing the novel-reading mother to say she is 'religious mad' Mr. L—— is complaining of Mr. Varley's meetings emptying his Opera House! It is said that many professing Christians are *ashamed* now to be seen in those places of amusement which were frequented by them before this time of testimony through Mr. Varley. One more case I may mention, that of a young man in a bank, who went with his mother to one of the meetings. On coming out, she had words of criticism on her lips, when she was prevented giving utterance to them by such a confession from her boy as made her heart thrill with joy: 'To-night, for the first time, I have *seen the truth*.' We have all been admiring God's wonderful arrangement in sending out dear Dr. Somerville first to open up Mr. Varley's way. The age of the former, his standing, combined with his loving way, attractive manner, and sound Gospel teaching, gathered many together; so that interest was awakened, a committee and choir formed, and, indeed, the great work begun ready to Mr. Varley's hand. The power of the Lord has been very markedly seen and experienced since Mr. Varley stepped upon the platform, and is increasingly manifested. When, more than a year ago, Mr. Macartney prayed somewhat as follows at the Union Prayer-meeting, 'O Lord, let the hall opposite be filled with people listening to the Gospel!' one's unbelieving heart suggested thoughts similar to those uttered by the unhappy nobleman who perished in the gate of Samaria; but, thank God, He is doing it all for us. What a sight it is to see the multitudes of upturned faces, all intent on the preacher, the hundreds hanging on his words! One is inclined to go on singing, 'Praise God, from whom all blessings flow,' the livelong day."

—An International Presbyterian Magazine, to be published simultaneously in London and New York, is spoken of.

—*Daily Review*: I embrace this opportunity of sending just a line or two to you by a steamer to San Francisco to report the mournful intelligence of the death of Queen Pomare. She has reigned upwards of fifty years, and she expired suddenly on Monday the 17th of September, from aneurism of the heart. She had been slightly indisposed for several days previously, but was not considered at all in a dangerous condition, suffering only from an attack of rheumatism, and was much better the day before her death. On the morning of her death she walked out on the lawn at six o'clock, after having attended the usual family morning devotions, conducted by her domestic chaplain. Shortly after returning to the house she complained of being cold, and ordered tea. As she rose from the sofa to take her tea she called out to the attendants, 'Asist me,' and fell back on the sofa and expired.

## Miscellany.

—From the Rev. Dr. Vaughan's University Sermon:

"That which is true of the understanding is true also of the conscience. 'The dispensation of the fulness of times,' the Gospel of our Divine Lord, marvellous in all else, is most wonderful in this—that it offers to the individual man a direct personal contact with a revealed personal God. 'I will pour out my Spirit upon all flesh . . . sons and daughters shall prophesy . . . young men and old men shall alike see visions of God . . . the very servants and bondwomen shall become temples of God's Spirit.' No longer shall there be a privileged order, whether of priests or of prophets, intervening and mediating between God and the Church, carrying His messages and reporting their replies. 'I will dwell in them and walk in them . . . I will be their God, and they shall be my people."

Fear not, brethren, any forgetfulness or any disparagement, from this place, of those ministerial offices which commissioned men still bear in the Church of Jesus Christ. The same apostle who asserts most boldly the equality of all souls in the aspect of redemption and in the aspect of sanctification, is above other apostles the champion of ecclesiastical order, and even makes this the summary of the Pentecostal gift, 'He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers.' The work of the ministry, the edifying of the body, is carried on in the Gospel Church, by ordained and commissioned men.

Nevertheless—we will say it with all boldness, as those who are bound to speak that which they deeply feel—nevertheless, there is a sanctuary within each one of us into which no minister and no brother can enter without presumption. It is the conscience of the man in the sight of God—it is that spirit of the man which no one knoweth but the man—it is the secret shrine of motive and will, of memory and responsibility and of the life's life. It may be instructed, it may be informed, it may be influenced, it may be moved—but in every aspect save one it is free—no dictation and no direction can intrude within its precincts, for One is its Master, even Christ, and all else, even the ministers of Jesus Christ, are here not lords but brethren. To establish over the individual conscience a right of inspection, or a right of discipline— to lay down rules for its habitual or periodical self-disclosure— to say, without this there is no safeguard for the life, and no security for the death—this is to deny or to obscure the great characteristic of the Gospel—this is to speak a word against the all-sufficiency of the Holy Ghost as the light and the Guide, the Remembrancer and the Comforter, of Christ's people.

—*Christian World*:

"The distinctive point in Mr. HARRISON'S system is its rejection of faith in GOD and in immortal life, *combined* with its inculcation of the habits, the virtues, the duties, of religion. When a man dies, there is, he holds, an end, once and for ever, of the man. He is resolved into dust and gases. There is no such thing as a spirit. In so far Mr. Harrison agrees with all those philosophers who, whether they have called themselves so or not, can be classified only as atheists. We are very far from saying that Professor Huxley is an atheist, but it is at this point, and on behalf, so to speak, of the atheists, that he comes down hard upon Mr. Harrison. If there is no God, no spirit, no life beyond the grave, why, he virtually asks, abuse language by making it represent things which are not as if they were things which are? Why borrow the nomenclature of religion when all that belongs to the substace of religion is palpably abondoned? The man, you say, is dead He may continue to influence the universe for a million years, but that does not reorganise his dust and gases, that does not constitute even in the smallest possible degree what is meant in religion by future life. If things are different, they ought to have different names, and no two things could be more different than dead gases and living men. "Throw a stone into the sea," says professor Huxley, "and there is a sense in which it is true that the wavelets which spread around it have an effect through all space and all time. Shall we say that the stone has a future life?" "A violin," says Lord Blachford, giving his version of Mr. Harrison's belief, "which had been burnt to ashes would, notwithstanding, continue to exist, at least as long as a tune which had been played upon it survived in the memory of any one who had heard it—the *consensus* of its capacities being, it would seem, incorporated into the glorious future of music." Mr. Harrison can only reply that the stone and the fiddle were never alive at all. This is obviously no answer. The body of a drowned man is as dead as a stone. The ashes of a fiddler, lying beside the ashes of his fiddle, if we suppose both to be burnt, are as dead as anything can be. The fact that the fiddler was once alive, and that the fiddle never was alive, makes no difference in respect of the degree of vitality attaching to their ashes. Of both fiddle and fiddler we may say that they live in memory, but this is a metaphor, and metaphors cannot do duty as facts. A living man influences not only his own generation, but future generations, and this will be a very important consideration with kind-hearted, noble-minded men; but the exertion of influence is not the same thing as life, and it is entirely inadmissible to call it life."

## Selections.

### TO THE PERPLEXED.

FROM Letters by Rev. H. H. Dobney in the *Christian World*.

The book comes to man. Let us say that it is (in whatever way He hath seen fit to order it) given by God to man. It is therefore intended for an unspeakably important purpose. It addresses itself to him. This therefore presupposes something—presupposes, I think, much. It would be useless, absurd, to put it before an animal, or before an idiot. The being addressed must previously have some intelligence; some power of understanding and of reasoning; some sense of right and wrong; with some feeling, however vague, that he is bound to do the right and refuse the wrong. If Truth present herself to him, he ought to be able to perceive that it is Truth.

In order to understand the being whom the Bible addresses, it would perhaps be best to take him as we find him, where no such external revelations had ever come. The Egyptian, the Greek, the Roman, were men; they were capable of acquiring information, of storing up knowledge, of reasoning, of constructing ethical systems, &c. They had such terms as virtue, vice; right, wrong; good, evil; just, unjust; true, false; noble, base; honourable, shameful; and the like. They believed in powers superior to man, divinities, whom he was bound to honour; and often—generally indeed—that there was One Supreme over all. Him they spoke of as The Father of gods and men. They cultivated what we call natural affections. The mother loved her child. The child was bound to honour his parents. The citizen was expected to love his country, and to be ready to sacrifice everything for its welfare. Friendship was held in honour. So was gratitude. So was hospitality. They had their moral ideals. The Greeks had their ideal *wise-man*, or *good-man*. So that, taking into consideration all this, and much more that I cannot pause to specify, we say, that God had not been unmindful of these nations; had not dealt with them in any niggardly fashion. They had a moral nature, and there was much in all their every-day life to appeal to this, and call it out into action, and by so doing, to cultivate and strengthen it; whereby, some of them attained to considerable excellence. In nearly all the literature of ancient peoples that has come down to us, we find some things that intelligent Christians gladly approve, admire, and pronounce as true as anything they find anywhere. They can illustrate, can even enforce, many scriptural truths, by similar utterances from heathen writers—from the philosophers or tragedians of Greece, for example. The parallelisms of this kind that wise Christians have been delighted to find would make a fair volume.

The upshot of all this? A two-fold conviction. First: that God did not leave the non-Jewish races without light; which is what the scriptures also

abundantly affirm. Second: that man, having what we may call moral perceptions [no matter, just now, how we may account for the existence and growth of these] is, by the nature of things, bound to honour them, to have faith in them, to trust them; and feels that he is so bound, too. They constitute his early capital, his stock-in-trade (if I may use the expression), wherewith, by honest use, he may attain to whatever moral and religious satisfaction is attainable by him, under the circumstances in which he is placed. By these he must judge of whatever comes to him as truth—moral, or religious—demanding his acceptance and loyalty.

I wish my readers to ponder well this proposition, very simple, but very, very important; and pregnant with consequences I cannot stop to point out. Perhaps he will anxiously ask, Is it scriptural? I wish with all my heart he may. For how glad the thoughtful and reverent lover of the Bible is to know that his precious volume takes this very ground can hardly be told. Christ spake of "the light which is in" a man, and warned his hearers to "take heed to" it, lest it should (viz., by not being sufficiently honoured as authoritative) dwindle, grow less, and finally go out in utter darkness. His Apostle John speaks of "the true light which lighteth every man;" and Paul, writting to the Romans—who knew well what they had been before their conversion to Christ, and what their heathen countrymen still were—speaks of the "Gentiles who have not the law (the written revelation which the Jews had), doing by *nature* the things contained in the law," and thereby showing "the work of the law written in their hearts" (*i. e.*, by the finger of God, who by this token, was careful of them, and present with them, invisibly but really teaching them, and warning them, and prompting them to the right), and goes on to say that "their conscience bore witness thereto, and that their inward thoughts characterised and judged their conduct, approving or else blaming it.

Now light is one. There may be much or little, more or less, but it is ever essentially one and the same thing. The light that struggles into the dungeon of the prisoner, or finds its way into the sick chamber, and that which floods the world on a summer day, differ only in quantity, in amount. And if the eye of any one were so wanting in the proper function of the eye that he could not see, if it were a blind or dead eye, the same as no eye at all, it would be all the same to him whether it were the scanty ray that struggles through the dungeon-bars of the captive or flood of light which fills the summer sky. But if his eye be healthy, so that he can perceive the little that visits the prisoner, how surely will he perceive the splendour of the summer noontide—*i. e.*, if he will but walk abroad in it. The beautiful would appeal in vain to us if we were absolutely without any sense of beauty. But if I instantly say of something, That is beautiful! I can say of something else, That is more beautiful still—more beautiful than aught I ever beheld before! So the man who can say, Here is light, can say, Now there is more light. Just so the Greeks could pronounce Aristides a just man, though some of them did not love him the more for it. But they knew righteousness from unrighteousness. If I show a child an orange for the first time and wish the child to taste it, and the child manifests some relnctance, what can I do? Why, press the juicy fruit to the child's lips to be sure; then, like Oliver Twist, he will ask for more. The orange, by virtue of being what it is, appeals directly to some part of what he is, and he says, Nice, nice! Honey appeals to the sense of sweetness and the fondness for it. And so there must be something in truth to appeal directly to something in man. If God addresses man, man is, *ipso facto*, proved to be such as God can address; he is proved to be already so made, so constituted, so endowed, as to have in him something—more or less—that God can appeal to. And accordingly the Apostle Paul may be regarded as standing for all those speakers for God whose records constitute, to a large extent, our Scriptures, when he says (2 Cor. iv. 2), By manifestation of the truth commending ourselves to every man's conscience in the sight of God. If a man can say, *This* is true, he ought to be able to say, *That* is true also. And doubtless can, unless the something further and higher prove, for some reason in himself, to be unwelcome. Then he will probably say he does not see it. In the nature of things, the highest truths will be unwelcome to the man who does not want them, and he will always have excuses for not acknowledging them to be truths. So a diseased eye finds light intolerable; but that does not prove that the human eye is not capable of perceiving light. And we want no proof that light is light. The light is its own evidence. *What* authority can be needed—nay, what authority can there be beyond itself—to satisfy us—or to prove—that sunshine is sunshine?

Now just glance here for a moment at the way in which God's prophets of old presented themselves to Israel. As a rule, it is not alleged that they produced any credentials of their right to speak in the name of the LORD. Here were evil things being done, or about to be done, and they stood up and denounced the evil, and encouraged the good. Having their own souls steeped in the love of righteousness, being zealous for the right, nobly enthusiastic for the will of God, they saw more clearly than others to the very heart of things, and could not but speak forth the word which was as fire in their very bones, and which, as surely as they could know anything, they knew in themselves to be from God. Then the men who had any reverence for truth and righteousness and God, recognised that these powerful speakers were uttering truths; and the men who loved darkness rather than light hated them and their words. It was so with Isaiah, Jeremiah, Hosea, Amos, and the rest. Nay, even when Jonah was sent into a foreign capital, to Nineveh, he gave no preliminary *sign* that he was a messenger from God. There was nothing to commend his message to the people, but the force there was in the words themselves. And as the people knew in themselves that they were vile, and when a solitary man stood boldly in their midst and warned them that for their wickedness their city would be destroyed, their consciences felt the righteousness of the denunciation, and they repented. So John the Baptist had no other credentials of his mission than lay in the forcible rightness of his burning appeals; yet all the people, we are told, counted John as a prophet.

But what is the drift of all this, it may be asked. This:—the facts of the case would naturally lead to the belief that the history of all these men and of their doings and their sayings (if, happily for the world, recorded in a book, or books, for the "admonition" of all, being "profitable for teaching, for conviction, for correction, for discipline in righteousness") would come among men in the same simple and direct way that the original prophets themselves did. Before Isaiah spoke to the people, or John the Baptist, or Paul, he did not begin with saying, "I am inspired by God, and infallible; therefore, hear me, and believe me." No: each spake what was in him to speak, and knew that the truth would commend itself to the true, though it would be disliked and opposed by others. It was just so with Christ himself. He said, Every man that is of the truth heareth (receiveth) my words. When the Pharisees demanded from him "*a sign*" that he was worthy to be believed, he refused to give one, because nothing can add to the authority of Truth. Truth—moral, spiritual—proves itself. And if men do not see it, the cause is in themselves, and not in the deficiency, or entire absence, of outward signs and credentials.

Now, of course God could have ordered things differently. He could have appointed one of the seven angels of the Apocalypse, with his trumpet, to herald every prophet, thus compelling attention, and then enjoining the implicit reception of all the prophet's words. God could certainly have multiplied outward signs to any extent, to authenticate His servants, and make any doubt of their trustworthiness impossible. But he did not adopt this method. Therefore it was not the best method, for we must maintain that God ever adopts the best—*i.e.*, what He sees to be best, not what we think would be best. And we, too, may see that His method is best. For one thing, it would not be best for men to be so completely overpowered by external tokens that truth is truth, as that they would be yielding rather to that which was external to truth—and no wise related thereto—than to the truth itself. Their attention and their homage would have been diverted, and would have been wrongly bestowed. So Christ might have come in such a manner—with so much outward splendour and pomp and power—that all the people from Dan to Beersheba would have acclaimed him king. But where would have been the good of that?—the moral and spiritual good I mean. How would "the thoughts of many hearts" have been "revealed"? How would the spiritual discernment of the individual have been appealed to and cultivated? What effect would it have had on the conscience? on the heart? How would pure and undefiled religion have been advanced? How would devoutness, and trust, and meekness, and love have been nurtured? The homage would have been rendered to the outward glory, not to the inward; to the physical, not the moral; to the accident, not to the reality. No; the soul is benefited by receiving Christ for what he is, not for the sake of aught that is not intrinsic. Christ, the man; the poor man; knowing the pangs of hunger, oppressed by the sun's heat, thirsty, weary with the day's toil; but evermore meek, holy, going about doing good: nourishing himself on the will of God, and strengthening and exhilarating himself therewith, as to him the very wine of life; ever pouring out truths as the fountain pours forth sparkling waters; with not a particle of self ever actuating him, but ever effacing himself (so to speak); the friend of publicans and sinners; dominated by so consuming a love to the Father, and to men—God's wayward, ignorant, wilful, disobedient, and unhappy children, whom he regarded as his very brothers and sisters—as that he could hail the idea of suffering any extremity for their sakes. I say, the receiving of such a Christ into the heart will do a man all the good in the world, make a new creature of him, make him (not nominally, or constructively, but) really a child, a son, of God, in his measure, like Christ, whom he has welcomed into his heart, who lives in his heart, so that ultimately he shall be one with the Father and the Son.

Oh, was it not every way best—*i.e.*, for highest, holiest, spiritual, and eternal purposes—that Christ should have come in the way he did, rather than in the way the world would have preferred?

Now, HE *was* THE WORD—THE WORD OF GOD. Do you ask what is the bearing of all this on our present object? This: First of all, let us reserve this title, not for a book, but—for *Him*. (I wish I had space to show you how thoroughly Scriptural this is.) And, secondly:—If the prophets before him, and then he himself, came in this quiet unpretentious way, owing absolutely nothing at all to aught that was factitious, but wanting truth, as truth, alone to prevail with man, appealing to the conscience, to the judgment, to the heart; why, may it not be our wisdom to refrain from laying much stress on any of our human theories about either inspiration or infallibility, but simply letting the Bible speak for itself, and commend itself by its own intrinsic excellence and power over all that is truest, rightest, and best in men, and so walk the earth even as did he, who was THE WORD *made flesh?*

## WHO DRESSED THE RUMSELLER'S DAUGHTER?

BY AMELIE V. PETIT.

LITTLE Rose Smith came running into her father's saloon one morning, calling out eagerly "now papa, I'm ready to go shopping."

"Well, daughter," replied he, I'm ready too, when I put on my gloves and fur collar." This was quickly done and they passed into the street. The first person they met was old Sam Hartley, shabby and ragged, while in Mr. Smith's pocketbook was a five-dollar bill Sam had paid him the day previous for whiskey and when Rose selected a pair of dainty, beautiful shoes, old Sam's five dollars just paid for them.

Then the father and daughter warmly-dressed and cheerful-hearted, crossed over to a dry-goods store; pale, scared-looking Will Simmons was just passing, bare-footed, as they entered the store; there, a two-dollar bill, that Will's father had given Smith for rum was exchanged by Miss Rose for a handsome pair of scarlet and black hose. Next they selected a fine, scarlet merino dress, while just opposite them Mrs. Tom Brown was buying some flimsy calico for her little Julia. Mrs. Brown paid for her goods, money she had earned by washing. Mr. Smith paid for his daughter's dress with money Tom Brown gave him in exchange for brandy.

Next, the lively Rose, all animation and delight at the thoughts of the pretty clothing she was buying, chose a warm mantle of snowy fur and a muff to match. Some of the money for which Julius Burger mortgaged his house and lot was given for the furs, The Burger children did not have enough to eat every day. Little did Rose think that it was because *their* father had paid for their wrappings.

After buying the furs Mr. Smith and his daughter went into the street again and walked to the milliner shop. Mrs. Feathers was smiling and chatty, and fitted the young girl with a handsome hat, trimmed with a scarlet wing; just the shade of the new merino.

Mrs. Feathers did not know that the bill she received for it was the identical one *her* Charlie had taken from the drawer yesterday to pay his wine and segar bill, while she had sent away Mary Brown as the suspected thief, because "she was that drunken Brown's daughter and must have stolen it."

Rose Smith looked charmingly when she came a few days after to the Sunday School, but somehow, as she flitted up the aisle, the scarlet merino seemed just the hue of the blood in which Josie Lake's golden curls were dabbled, when she was found murdered by her father, who went mad with delirium tremens, *because* he was one of Smith's best customers.

I couldn't help thinking how much her gay apparel cost—of the many hearts that must ache and break that one man and his family might roll in splendor. —(*The Morning.*)

## DON'T YOU WANT TO TURN?

BY MARY P. HALE.

Speak gently to the erring ones,
We yet may lead them back
With holy words and tones of love
From misery's thorny track.

"DONT *you want to turn?*"

Very kindly the words were spoken. Very kind was the face of the speaker, as seen by the street lamp though its light gleamed forth dim and misty, on that cold, drizzly evening. One might think that here was one in whom was embodied Whittier's ideal.

"To worship rightly is to love each other:
Each smile a hymn, each kindly deed a prayer."

"*Turn!*" The word was echoed by a person whose face, though somewhat stupefied by the effects of liquor, yet betokened a considerable share of native good sense and manliness. He stood in the chilly rain, without umbrella; his form slightly trembling, yet not with age, for he appeared to be but little over thirty.

"Yes, turn and walk with me. Turn, also, into the better path which you have not long forsaken," replied Mr. Augustus.

A light of surprise and even pleasure gleamed from the young man's face at these words, and with emphasis he said:

"Yes; gladly would I do so."

Taking the arm of the unfortunate one within his own, Mr. Augustus walked towards his own abode, saying:

"I am alone in the world, and it is part of my happiness to save others who have not gone too far astray."

Those few words of kindness—they cost nothing—they meant everything; they were of priceless value to the erring one, and became the means of his rescue from the paths of sin in which he had but recently began to walk.

"Not gone too far astray!"

There was encouragement in the thought. It said:

"There is a better path only a few steps back, in which you once walked, in *respectability and comfort*. And there is a downward path, in which you have, as yet, taken but few steps. If you will turn at once, it will not be difficult to retrace them and enter the higher walk once more."

And these considerations combined with the persuasive manner and address of his benefactor were at work, powerfully in the mind of the younger man, as he walked beside his newly found friend.

Arrived at his lodgings, Mr. Augustus bade his guest feel perfectly at home, as he drew a comfortable chair for him near the fire, saying with an air of unaffected sincerity:

"I shall be glad of your company this evening, as I am quite alone."

A bright coal fire glowed in an open grate, and the gas being presently turned on, the cheerful looking room appeared yet more so, in consequence of this brilliant light, added to the warmth and glow of the fireside.

A neatly spread tea table occupied the centre of the apartment; a well filled bookcase was in one corner: and a table near the fireside, over which were scattered various books and papers, evincing the tastes of the occupant.

"For two," said he, to a matronly looking woman who answered the summons of the bell. It was not unusual for her lodger to bring home another to dine or sup with him, and her preparations were always made with reference to such an occasion; nothing being required save an extra cup and plate on his arrival.

After a cup of fine coffee, accompanied with beefsteak and other substantial comforts, Mr. Augustus had the satisfaction to perceive a change for the better in the physical condition of his guest. His history was briefly this.

Entering into business very early in life, he became in time embarrassed. Applying to his father for aid, he was repulsed. Stung by his reproaches, he left the house and was soon joined by a former acquaintance, who, after a short walk, invited him into a refreshment saloon saying:

"It is a cold evening. Let us have a warm supper."

Here he took his first glass of liquor. The soothing effects of the potion tempted to another indulgence, soon afterward.

"And," continued he, "I fear this habit would have been confirmed had not you met me. But, with GOD'S blessing, I pledge myself from this time forth to abstain entirely from everything which can intoxicate."

He kept his word, took the pledge, and, now, after the lapse of years, is in prosperous business, and engaged also in many a cause which has for its object the good of his fellow creatures.

This is a simple record of truth. May it be the means of stimulating others to rescue tempted souls from the destroyer's power.—(*The Morning.*)

## THE SUFFERERS IN BULGARIA.

A CORRESPONDENT of the *Daily News*, writing from Philippopolis, says:—"The Bulgarian fugitives alone in this district number 20,000 now, and fully 30,000 are expected to be suing for relief before a few weeks are over. The Consular Fund has only £1000 in hand to last these unfortunate beings the entire winter, and *unless something is done, untold misery will be everywhere felt.* Sheltering places are being secured for them by the exertions of our Acting Consul, Mr. Calvert; but shelter without food is but a mockery. The Turkish authorities and population say they have enough on their hands to succour their own fugitives. *Scant hope is thus left for the unhappy Bulgarians.*"

Mrs. Anna V. Mumford, formerly connected with the American Board of Missions, but now at work independently in Philippopolis, is in position to give relief to as many as she can have means to supply food and clothing for. Her work among these wretched ones is only in its small beginnings, with a great and terrible demand for enlargement all around her. Writing, in view of this demand, she says that in order to feel sure that she might safely step forth even a little more, she asked the Lord that £50 might come by that post.

And then she adds—"Here it is! What a God is ours: Praise his great name!" That post brought her the great sum (to her) of £61 9s.—viz., £33 4s. through THE CHRISTIAN, £10 10s. each from Mr. and Miss S——, and £7 5s. through Mr. L——. What a double joy—a joy in the help, and a joy in the assurance given! She says:—"I am so glad to have something to buy food for these poor people, starving these pleasant days, and covering for those freezing cold nights. I make soup every day for them, and my house is really a dispensary for medicines, clothes, and everything almost; I am glad and thankful, I can assure you, to be used of God." Spontaneous expressions of confidence from many sides, while they greatly encourage and cheer Mrs. Mumford in her work, may well also inspire us with joy that there is a channel opened thus directly, through which relief may be safely sent to the sufferers.

The Bulgarian and other schools are for the most part broken up. The children are deprived of their former opportunities. The best of teachers are unemployed, and ready to undertake work for the lowest possible remuneration. Mrs. Mumford has already room in her large house for a school, so that no additional rent would have to be paid. The costs of desks and seats and teachers' pay would be all, except the contingent expenses, which would be met by what some of the pupils would be able to pay for tuition. Casting herself on the Lord, and trusting that He will send the means specially required, and willing to use for it her own pension-money as the widow of Major Mumford (reserved to provide clothing for herself) rather than not have the school opened, she has already taken measures to commence it immediately.

Will it not be a great benefaction to Philippopolis and Bulgaria, if, in addition to the present relief of the thousands of refugees, a mission with its schools shall, in these troublous times, take root and grow? —(*Christian*) W. E. B.

## A GALLANT RESCUE.

AN ACCIDENT TO THE STORM OF SUNDAY, OCT. 14.

THE fearful gale of Sunday night, Oct. 14, will be long remembered: its traces are still over the land in unroofed houses, blackened foliage, and uprooted trees, and sadder still at our seaport towns in corpses and wreckage washing up with the tide. While the gale was at its height, at about ten o'clock at night, an ill-fated barque, the *William Jones*, from Swansea, was swept towards the furious line of surf which marked the Plymouth Breakwater. Anchors were let go, but to no purpose. On came the barque like a plaything in the mighty waters, striking the breakwater with a fearful crash, and carried by the following waves right over the sea-wall into the scarcely less tempestuous Sound. She was splintered into matchwood; but where were the captain, the captain's wife and baby, and the brave seamen who manned the vassel? Had they time to look to Jesus for salvation? Were they his people? We cannot tell: He only knows.

Within the breakwater, her Majesty's ship *Turquoise* lay at anchor. Although comparatively safe she might drag her anothors, and all hands were on the alert. After a violent gust of wind in the pitchy darkness, a cry seemed to come from the waters; the men looked at each other. Again the agonized cry rose through the storm; what could be done? It was certain that a fellow-creature was perishing, but to lower a boat in such weather was madness; eight lives would be lost in indeavouring to save one.

At this moment a seaman stepped forward whom I am proud to call my friend—John Emanuel Barnes, captain's coxwain, on passage to H.M.S. *Elk*,—and volunteered to go overboard. All shuddered. He could never come back alive; he must be drowned in such a sea, or dashed to pieces among the wreckage floating about; but he was resolute. "What made you so determined to go?" I asked him on the following Sunday at the Sailors' Rest. "I felt," he said, "that a fellow-creature was drowning; I knew that Jesus was with me, and that, come life or death, I was safe. Just as I was going to jump overboard, He sent a marine to me, who fastened a line round my waist; but for that I should have been drowned at the first plunge. I was knocked about, almost stunned by the waves, but He guided me to a piece of wreck, and I laid hold of the poor drowning fellow, I had but just strength to pull the line, and keep his head above water, when we were hauled on deck. The officers kindly gave me brandy, but I told them that I did not want brandy for saving a man's life; and besides, I was a teetotaler; and I'm glad to say my poor rescued mate Blom is one also."

The Sailors's Prayer-meeting last Sunday was most solemn, as Barnes himself and others returned thanks to him who had saved both men from the depths of the sea. Barnes gave himself again body and soul to the Lord who had bought him, and earnestly asked that he might not only have rescued the poor Finlander from death, but might be the means of leading him to Jesus.

The day after the storm the captain of the *Tuqruoise* mustered all hands, and thanked Barnes, for his gallantry. He asked him, "Why did you volunteer for such a dangerous service?" His answer, clear, simple, decided, was—"*Because I was not afraid to die, sir!*" No, he was not afraid, because he knew that those words were his, "He that believeth on Me shall never die."* Before these words are in print he will have sailed to his far-off station; pledged against drink, he goes forth to work for the National Temperance League in the distant Pacific, Anchored to the Rock of Ages, he lives to bring others to Jesus. We shall miss his bright face and manly figure at the Sailors' Rest, but we thank God for such men, whose watchword is—

"To Queen, to country, but far more to Thee.
My life to give, who gav'st Thy life for me."

*Sailors' Rest Devonport.*
(*Christian.*)

AGNES E. WESTON.

## TELEGRAPHIC NEWS.

*Paris, December 6th:* M. Dufaure has undertaken the task of forming a new Ministry.

*London, 7th:* A despatch from Ghazi Ahmed Muktar states that there are still three feet of snow on the ground at Erzeroum and the surrounding country. A Russian corps of observation is stationed at Deveboyun, whilst the remainder of the Russian forces are scattered about in the neighbouring villages.—According to unofficial Turkish advices, a Turkish division is close upon Tirnova.—The Turks have occupied Popkai and Kesrova.—The Russians are hurrying reinforcements to the relief of the force which was driven from Elena by Suleiman Pacha.

*Rome 7th:* Latest bulletins respcting the health of the Pope state that his condition is slightly better.

*Paris 7th:* M. Dufaure has relinquished his mission of forming a new cabinet consequence of Marshal MacMahon claiming the right to appoint the Minister for Foreign Affairs, the Minister of Marine and the Colonies, and the Minister for War—M. Batbie has now been summoned by the Marshal President to form a new Ministry.

*London, 8th:* Latest advices from the seat of war in Bulgaria state that the Russians have resumed their attack on the Turkish left wing at Karmarli, situated to the South of Statitza, and that the bombardment of that place is going on.—The Russian force, which was driven from Elena on its capture by Suleiman Pasha, having been reinforced, was concentrated at Racowitza (within a few miles of Tirnova and to the North-East of that city), where the Turks made an attack, but were compelled to fall back

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followed by several battalions of Russians, who captured Slataritza, and thus turned the Turkish right wing.—The Russian Press, in discussing the conditions upon which peace should be concluded with Turkey, propose that the independence of the Turkish Principalities should be guaranteed, that Batoum and Kars should be ceded to Russia, and that the passage of the Dardanelles should be free.

*9th*: The total Russian losses up to the 17th November amount to 74,858 men.—Mehemed Pasha has appointed Baker Pasha Commander of a Division of the army under his (Mehemed's) command.—According to unofficial Turkish account Plevna is amply provisioned for the siege, and a fresh attack made by the Russians on the Turkish positions there has been repulsed.—A Russian official despatch states that the Turks have unsuccessfully attacked the Russian positions in the Etropol Balkans The Russians are threatening the Turkish retreat along the Sofia road.—OBITUARY.—The Hon. Vernon H. Schalch, C.S.I., C.S., late member of the Board of Revenue, &c., Calcutta

*Paris, 9th*: The leaders of the Rupublican party disavow the negotiations between M. Dufaure and Marshal MacMahon. A serious crisis exists.

*Alexandria, 9th*: A severe storm has taken place along the Suez Canal causing a total interruption of telegraphic and railway, communication between Ismailia and Suez. 25 steamers are delayed near the Bitter Lakes, and a collision has taken place between the steamers Historian and Chimborazo

*London, 10th*: The total loss sustained by the Russians is now given as 74,495 men up to the 6th December.—Latest advices from the seat of war in Bulgaria state that Fuad Pasha commands the Turkish force at Elena, where he is making active military preparations to prevent its recapture by the Russians.—Bad weather has suspended the operations of the belligerents in the direction of Tirnova.—Frequent Cabinet Councils are being held in London.—Suleiman Pasha has established his head quarters at Ahmedlie.—Bad weather is interrupting military operations at Kamarli.—Russian reinforcements are arriving at Erzeroum from Kars, notwithstanding the snowy weather which prevails.—Skirmishing has commenced in the neighbourhood of Batoum.

*11th*: Latest news from the Seat of War states tkat Plevna has fallen. After severe fighting on the 9th instant, the garrison surrendered unconditionally. Osman Pacha was wounded in the battle.—Later particulars concerning the fall of Plevna state that Ghazi Osman attempted to pierce the Russian line of entrenchments in the direction of Widdin, and that being attacked by the enemy in front and rear he was at last compelled to capitulate after a most heroic struggle, the whole of his army being taken prisoners. The garrison of Plevna had been dying of cold and hunger previous to Ghazi Osman's attempt to break through the investing line.—General Melikoff has arrived at Hassankaleh.

*12th*: The total number of prisoners taken by the Russians at Plevna was 60,000 men, 20,000 of whom were however sick. The slaughter on both sides is described as having been very great.—It is semi-officially stated that Russia intends prosecuting the war.—His Imperial Majesty the Czar with Prince Gortschakoff will return to Saint Petersburg next week.—Mr. John Bright yesterday made a speech, in which he advocated an extensive system of canals and irrigation in India. He made an attack on the Government of India, and said he was in favour of the formation of several independent Presidencies.—Mehemed Pasha has been dismissed from his command, and is replaced by Chakir Pasha.

*Constantinople, 12th*: At the meeting of the Turkish Supreme Council of State held to-day, it was resolved to continue the war with Russia to the last extremity.

*London 13th*: A Cabinet Council has been summoned for tomorrow, in order to consider the consequences of the fall of Plevna.—Parliament the been prorogued until the 17th of January, as usual.—In a speech made yesterday by the Right Honorable Mr. Gathorne Hardy at Edinburgh, he said that useful *(sic)* peace between Turkey and Russia was impossible without the intervention of Great Britain and that the Government was jealously watching English interests in the East.

*Paris, 13th*: M. Batbie has been unable to form a Cabinet, and M. Dufaure has again been summoned by Marshal MacMahon to form a new ministry.

## PASSENGERS SAILED.

Per Str. *Childwall Hall*, 8th, for Liverpool:

Mr L Hunt and three children, Mr F W Badcock, Mr Swarbrack, Mrs Swarbrack, Major Blanchard, Mrs Blanchard, Captain Blanchard, Miss Blanchard Mr J H Carter, Master Mathew, Lieut A Grescir, Colonel Rowland, Mr Rowland, Master Lumarchand, Miss Lumarchand, and Major J Harge.

Per P. and O. Str. *Travancore*, 10th:

For Southampton.—Mrs Grey, Mrs Beaudesk, Captain T Black, Lieuts Gerard and Bromley, R N.
For Brindisi.—Col and Mrs Jones.
For Venice.—Major and Mrs T Dyrell.

## PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia*, 9th:

From Southampton.—Admiral Prevost, Miss Campbell, Captain and Mrs Kellock, Mr Youngbusband, Mr M Hammick, Mr E B Harris, Mr John Martin, Mrs Pendlebury, Mr and Mrs Cortland, Mrs Barline, Colonel J E Hope, Mrs Bonaymain, Miss Jenkins, Mr Pennycook, Mrs Warren and child, Mr Donoghue, Miss Wells, Mr and Mrs Dickson, Mr L P Russel, Mrs Catani and child, Mr F H Lascelles, Mr Cocker, Mr and Mrs M Mortimer, Mrs Robinson, infant, and child, Mr W J Griffin, Mr Maitland, Mr R Jackson, Mr Culcheth, and Mr McLeod.

From Venice.—Mr G Robinson, Mr Booth, Mr Neadderman, Mr Batchelor, Mr Barrow, Mr Y B White, Mr A Stotman, and Mr C T McKenna.

From Brindisi.—General Strachey, Mrs A Wells, Mr F Baker, Mrs Chapman, Mr T R Mckenzie, Mr F Farran, Miss Moultrie, Mr Gillan Mr Derenzy, Mr Feiesticker, Mrs G Norman, Mr F Darnagh, Mr G Pontifex, Mr A F Parker, Mr Lawder, Mr Langdon, Mr Bombeir, and Mr S K Thomson.

From Suez.—Mr Daure.

Per P. and O. Str. *Venetia*, 13th:

From Southampton.—Col and Mrs Chambers, Mr J P Hewett, Mr and Mrs Aikman, Mr W W Goodrich, Col Ashburner, Miss Toker, Mr F G Collins, Mr Moons, Mr W Mousley, Mr Gee; Mr J R Ball. Mr J Robinson, Mr F Banks, Mr J Lockheart, Mr T Johnstone, Mr J McRonald, Mrs M Haynes, Miss L Noland, Mrs Payne, and Mrs Gorrad.

From Venice.—Mr R H Buttye, Mr W Boydell, Mr and Mrs Meres, Mr G V Martin, Revd B and Mrs Morrell, Mr T Crough, Mr and Mrs Best, Mr and Mrs Johnstone, Mr Monnett, Major H W Gordon, and Mr A G Low.

From Brindisi.—Lieut-Col and Mrs Goodfellow, Mr B B Pringle Mr G Stewart Mr O Feidler, Mr J H Oatts, Revd B Darby, Mrs Hamilton, and Mr and Mrs Harcourt.

From Suez.—Mr Dalrymple Clarke

## Domestic Occurrences.

### MARRIAGE.

PREVOST—CAMPBELL—December 11th, at the Cathedral, by Rev Dr. Maule, George Fairfax Prevost, Forest Department, to Georgina, daughter of the late Smollett Campbell, Esq.

### DEATHS.

JOHNSTON—November 13th, at Sea, on board the Castalia, Mr. J Johnston, of Scott & Co., Veterinary Surgeons, Bombay.

MAYERS—December 8th, Louisa Caroline, Child of W. H G. Mayers, aged 5 years and 9 months.

OLIPHANT—December 9th, at the European General Hospital, of apoplexy, Robert Oliphant, of Whitby, England, Permanent Way Inspector, B. B. & C. I. Railway, aged 50.

CARVALHO—Dec. 13th, at the late Sir Roger de Faria's, Mount Road, Dr. S A de Carvalho, Vice Consul for Portugal at Bombay, aged 49.

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Wm. Carroll, for 2 copies, 31st December 1877, Rs. 1-12; W. P. Gordon, 22nd March 1878, Rs. 2; Abel S. Malhar, 31st December 1877, As. 10; Mrs. Baird, 31st January 1878, Rs. 1; G. Ainsworth, 30th November 1877, As. 8; G. Ainsworth, for custom's officers, 24th November 1877, As. 8; Mrs. Van Dustraaten, 31st October 1877, As. 8; C. Jacka, 13th February 1878, Rs. 1; Richard Raymond, 31st December 1877, Rs. 1; J. G. Browne, 14th December 1877, Annas 8; John Fido, 14th May 1878, Rs. 6.


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